# THE PACIFIC

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PACIFIC

### THE PERFECT LIGHT.

"A raveled rainbow overhead
Lets down to earth its varying thread;
Love's blue, joy's gold; and, fair between,
Hope's shifting light of emerald green,
On either side, in deep relief,
A crimson pain, a violet grief.
Wouldst thou, amid their gleaming hues,
Clutch after those, and these refuse,
Believe, as thy beseeching eyes
Follow their lines and sound the skies,
There, where the fadeless glories shine,
An unseen angel twists the twine;
And be thou sure, what tint soe'er
The checkered rays beneath may wear,
It needs them all, that, pure and white,
God's love may weave the perfect light."

# THE PACIFIC

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## DANGEROUS DAILY NEWSPAPER DECLARATIONS.

There are being set forth constantly in the columns of the San Francisco Bulletin ideas which seem to the present writer erroneous and dangerous.

Last Saturday Mr. Fremont Older, the managing editor, printed an address of his given before the San Francisco section of the Jewish Council of Women in which he once more expressed deep contrition for the course pursued by The Bulletin at the time of the graft prosecutions—at least so far as Ruef is concerned. He states that the morning Ruef started for San Quentin all the bitterness and hatred of the few years previous, and that had led up to this journey, came into his mind to reproach him. And he asked himself: "After all the years of mad pursuit, is this the harvest? The imprisonment and branding of one poor, miserable, helpless human being."

Deep was his disappointment evidently that others, those higher up, madly lashed along with Ruef by The Bulletin, had not been reached. Here took root that sympathy for Ruef which has led Mr. Older with unwearying steadfastness to urge his parole.

In his own words his confession is in part:

"In imagination I followed Ruef on his journey to the prison. I saw him being taken inside the walls. I saw him being shaved, and photographed and striped and numbered and degraded and humiliated. I thought of his tears and his suffering, and of those who were near and dear to him. And then it dawned upon me for the first time that my life, too, had been filled with evil; that I had done many cruel things; that I had at no time been fully fair to him, or to the others who were caught with him; that I had been striving as he had, for success; that I had been hurting others in order to make money out of a successful newspaper; that I had been printing stories that made others suffer that I might profit; pandering to many low instincts in man in order to sell newspapers; that I had told many half truths and let many lies go undenied. And when I thought of all that Ruef had done and of all that I had done, I could not see that I was any better than Ruef, and so I asked for and pleaded for mercy for him with the best arguments that I could command. I asked for his parole at the end of one year."

Inasmuch as Mr. Older has made this remarkable confession, it cannot be out of place to remark that many persons who believed Ruef to be a guilty man and who wished to see him so declared by the jury, thought at the time that The Bulletin was fighting him in an unfair and almost fiendish way—just as so many daily papers are wont to do, pandering to this and that in order to make money or to bolster up a position impulsively taken, and from which they for various reasons will not budge, lies or no lies.

It did not require any failure of the campaign to reach those persons higher up to lead many people to recognize all the unfairness and brutality, of which confession has since been made.

Today many of the same people see in Mr. Older's utterances just such inconsiderateness and rashness as characterized them aforetime. In his address, which is printed in The Bulletin, (not mangled by a reporter) he said:

"Hereafter I am going to let the other fellow severely alone, and permit him, if he chooses, to work out his salvation in his own way. I feel sure I am not fit to judge him, or to hunt him, or to criticize him, or to put him in jail. We cannot make people good by law, by mere legislative enactment. Men and women must want to be good. The feeling must come from within. The Legislature can never do it."

We all agree with him that law cannot make men righteous. But as for not sending offenders to jail any more, and allowing them to work out their salvation in their own way, as well might we say that we will stop sending the dangerously insane to the confinement of the hospitals provided, for the treatment there afforded; or that we will no longer impound vicious animals running at large or take the life of the dog gone mad. Mr. Older says now that it is the system, the industrial system, the political system, etc., that are to blame for all the wrong-doing—and not the individual transgressors themselves.

And it is a system imposed on us—just how and why we do not know,—under which we have the insane persons and the mad dog. It is to be hoped that in the evolutions of the centuries God and man co-operating will so change the system as to have no insane people and rabid animals. But until that glad day shall have dawned it will not be safe for society to let these go their own unrestricted ways.

And, as a matter of fact, our political and industrial systems are to blame somewhat for wrong-doing and crime in our present-day civilization. And all thoughtful, well-meaning men and women are casting about for betterments therein. And they are bound to come. But the Bulletin under Mr. Older's management seems to release almost everybody from responsibility for his sins. Ruef got into the currents of political life, and went with them. But he wasn't to blame; it's the system, according to The Bulletin. But, suppose instead of Abraham Ruef, the man there in politics in San Francisco had been Abraham Lincoln. Must we not declare that Lincoln would have come through incorrupt? And many other men whom we could name, likewise? How about the system, then? Will The Bulletin please answer?

In the Alice Smith publications in The Bulletin there was the story of a girl looking into a store window at the displays there of beautiful wearing apparel, ardently desiring it, and then going into a life of shame to secure it. And the general tenor of The Bulletin was one of excuse of the woman for her sin. No personal responsibility! Society to blame! But how about the thousands of girls and women just as ardently longing for something in life which they do not have, and mayhap ought to have, and yet in obedience to the highest within them turning away from every temptation to secure it by any means lowering to their womanhood?

We would suggest for the earnest consideration of The Bulletin the temptation which the Man of Nazareth underwent centuries ago. Famished by hunger his reply to the tempter was, "Man shall not live by bread alone." And when lastly the tempter sought to bribe him by an offer of all the kingdoms of the world, and the glory of them, no sooner had the bribe been offered than it was rejected with the words: Get thee hence, satan, for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

It is the judgment of the present writer that the editor of the Bulletin would best serve our city and state by ceasing to impress the thought that men and women are, even in our imperfect industrial and political systems, irresponsible, and seek to inculcate the idea that all are captains of their souls.

"Out of the night that covers me,
Black as the pit from pole to pole,
I thank whatever gods may be
For my unconquerable soul.

"In the fell clutch of circumstance
I have not winced or cried aloud.
Under the bludgeonings of chance
My head is bloody, but unbowed.

"It matters not how strait the gate,
How charged with punishments the scroll,
I am the master of my fate;
I am the captain of my soul."

Fondly do we hope that there will come soon such changes in our industrial system as will give an equitable share of the good things of earth to every man, woman and child. And we confidently expect in the centuries to come inconceivable alterations of the conditions of life. But that temptation and trial will ever take departure entirely, who will presume to declare? As that great English preacher, Dr. Watkinson, has said: Without trial there can be no reality of virtue. That Cain does not kill his brother has no merit in the land of the deathless; the temperance of Noah is without signification when vineyards no longer redden; that Gehazi is free from leprosy is not surprising in the absence of silver and changes of garments; the faithfulness of Judas cannot be honored where there is no silver; that no raiment is spotted by the flesh means nothing in a sphere of spirits; and that the inhabitants of a land destitute of gold are free from the guilt of covetousness excites neither wonder nor admiration." And further: There is no greater mistake than to suppose that there can be any real goodness that will not endure trial."

Is it reasonable to conclude that there will ever come a time in man's march on toward the Infinite when he will not have something to resist and to overcome if he shall mount to higher character?

"Soul, rule thyself; on passion, deed, desire,
Lay thou the law of thy deliberate will;
Stand at thy chosen post, faith's sentinel.
Learn to endure.

The foregoing must not be taken as indicating in the least that we do not believe in every effort to alter the hard conditions of life, and to remove so far as is possible those terrible strains under which many go down. But there must ever be kept in mind that which seems to men and women in general to be a fact—personal responsibility.

The whole course of The Bulletin seems to the present writer to be against law of late. A staff writer plead recently that the Stockton woman who became infatuated with another man and attempted to poison her husband be not sentenced to San Quentin. It does not seem a mis-judgment to say that the law-breaking Industrial Workers of the World have gathered encouragement from the columns of The Bulletin. The true condition of society does not exist; what your brother has is yours; prepare to take it—that is the way their reasoning runs. The highway robber and the railroad bandit reason similarly and start out at once with their guns.

The system may be wrong. If so, there are orderly and lawful ways to change it. And so long as there is selfishness in any hearts, there will be men who would not co-operate in the most perfect system.

It's the system; it's the system. That is The Bulletin's refrain, and all the while personal responsibility is kept so in the background that readers become obsessed with the thought that there is no personal responsibility. Running through and through every fiber of the Bulletin we find the disposition to excuse wrong-doing.

Of the good that Mr. Older has done in getting clemency for prisoners, in securing paroles, in aiding them toward right living when out of prison; and for all his efforts to befriend fallen women, we have nothing but commendation. Let all such good work go on, and be multiplied everywhere! But when in plain words he holds wrong-doers not blamable, excuses men and women for their falls from integrity and virtue when thousands and tens of thousands stand true in similar circumstances, we cannot commend. And this as already indicated must not be taken as intimating in the least that we do not desire these conditions changed.

Our judgment is that Mr. Older will get another vision, not very unlike the one he had when Ruef was on his way to San Quentin; that he will see with dismay and regret that in the columns of his paper he is inciting to lawlessness; and, will work as good men and women should work for the amelioration of the hard conditions under which millions of people now live and labor, without lessening as now the idea of personal responsibility.

Mr. Older says that some persons have spoken of his course as one of maudlin sentimentality. It is far more than that—at least in its out-working; it is exceedingly dangerous when we consider the thousands of homes into which The Bulletin goes.

While holding society responsible rather than the individual, he encourages that which is disintegrating to society;

he says in substance, let every man be a law unto himself. These are his words: "Hereafter I am going to let the other fellow severely alone, and permit him if he chooses to work out his salvation in his own way. I feel sure I am not fit to judge him, or to hunt him or to criticise him or to put him in jail." And his exhortation to his readers is to do likewise.

"The salvation" thus worked out would not be salvation either for the individual or society. And Mr. Older is sensible enough to see it if he will ponder the matter deeply.

Will the editor of The Bulletin, please, explain how it is possible to justify himself or any one else in blaming society while refusing to blame or hold responsible the individual who is a constituent part of society?

Here is a daily paper attempting to mold public sentiment in California. We believe that the time has come to point out its erroneous and dangerous course of reasoning—with the hope that he who guides it may see the error; and if not this, that it should at least be plainly before the public.

It may be that the time has come now when Ruef should be paroled. There are good and thoughtful people who think so. But they would have it done without all the harmful twaddle on irresponsiblity. Time now would not make his punishment any more remedial; perhaps less so; and in a deterrent way, as an example to others, it seems sufficient.

It is noteworthy that Mr. Older's address apparently indicates that he never would have gotten into this bad drift of thought if the prosecution had succeeded in the attempt to send some of the corporation chiefs to the penitentiary along with Ruef. It is to be hoped that the melancholia which settled as a pall on the Bulletin when this failure happened will be lifted and that it will be able to realize that temptation is a part of the destiny of man, and that multitudes are fighting and conquering.

Instead of throwing the responsibility for the sins of men and women on others or on some system, let us try to bring them to realize as did the Apostle Paul that no temptation can overtake them except such as is common to man, and that men and women have resisted and are resisting everywhere. Thus will there be created a feeling of sympathy and loyalty—a feeling of honor to do their best and bravest by the side of unfaltering comrades. If I do otherwise, said one of old, behold I deal treacherously with the generation of God's children.

"This is the word that year by year
While in her place the school is set
Every one of her sons must hear,
And no one that hears it dare forget.
This, they all with a joyful mind,
Bear through life like a torch in flame,
And failing fling to the next behind,
'Play up! play up! and play the game!' "

Let it be remarked here that it is no justification for this laxness in condemning sin to quote the words of Christ, "Neither do I condemn thee." This, we believe, can be shown conclusively. But we have no space for it now.

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In vain we call old notions fudge,
And bend our conscience to our dealing;
The ten commandments will not budge,
And stealing will continue stealing.

—Lowell.

## PACIFIC COAST NOTES.

The First Methodist Church of Pasadena is about to enter on a campaign to raise one hundred thousand dollars. Nearly two thirds of it will be expended in aiding the other Methodist churches in Pasadena. A praiseworthy movement! Running between the lines of this note are for some other churches the words "Go thou and do likewise."

For the first time in the history of Whitman College a member of the Faculty has actively entered politics. At a recent Democratic banquet held in Walla Walla the candidacy of Professor Lyman for the Democratic nomination for Congress was enthusiastically launched. Dr. Lyman is now Professor of History in Whitman College, but for many years taught political science as well. He has been a conspicuous advocate of an open river, having been intimately associated with the late Dr. N. G. Blalock in that successful campaign.

Dr. Francis G. Peabody of Harvard University gave an address recently at the College of the Pacific, San Jose. His subject was, "The Relation Between the Academic Life and the Religious Life." Referring to the statement sometimes made that "the college life is a hard experience for the soul." Dr. Peabody said: "It is a pernicious doctrine, for the college shelters the young man and the young woman from many evils; especially is this so of the Christian College where the chief temptation is to excellence—a call upward." He showed how the academic life and the religious life of Luther and Melancthon, of Wesley and Newman, of Judson and others, had been closely related in each instance and that the great religious movements in Germany, England and America begun by these men had their inception in colleges and universities. So it was with the settlement idea which was started in London by Toynbee—a college man. "If the student can't keep his soul alive in college he will have a harder time elsewhere" said Dr. Peabody. Christly service he maintained could be rendered in the classroom and the students were reminded that here was a good place to begin to consecrate their lives to Christian work. The Christian life was shown to be for the body as well as the soul; it was an athletic life and could be built up only by exercise. Three things were emphasized by the speaker in closing his address: first, Exercise your religious life; get into the game; seek to equip yourselves in the best possible manner: 2nd, Your life should be a socialized life. There is no such thing as a solitary Christian life. But enriched, enlarged and transmitted to others it will be a blessing: 3rd, Seek the spiritualization of your religious life. This is what characterizes the Christian college; it is wholesome and quiet. Academic life and religious life should merge into one."

Among the speakers at the State Sunday School convention at Woodland in April will be the Rev. Dr. Aked, and Bishop Bell of the United Brethren Church. The last number of the monthly published by the State Sunday School Association had on its cover page a picture of Dr. Aked. We find in a recent number of The Religious Telescope, the paper published in the interests of the United Brethren Church, an article by Bishop Castle (retired) giving account of a series of evangelistic meetings conducted by Bishop Bell at Philomath Oregon. Bishop Castle wrote: "While here he exceeded anything that I ever have heard on the evangelistic line. His power and art, revealed in his method of handling the truth, together with that strange

undefinable personality, may help to interpret, on the human side, his strong appeal to, and firm hold upon every hearer that comes under the sound of his voice. But his greatest source of power lies in that broader and deeper spiritual vision that carries his hearers to the mountain peaks of the higher spiritual life. He moves all the people that hear him toward righteousness. He fills all the air with the revival spirit. His messages go to the heart of the people straight as an arrow of lightning, and the wounded must yield or flee, as was witnessed in this meeting. Scores yielded to a quickened life. His sermons are preeminently biblical. His material is drawn from the Bible, and the people are brought to reckon with the Old Book. The Bible is the book of human nature—at its worst and at its best—and so he revels in that Book from first to last. He finds his ideas and ideals in this great realm of teaching, and tests all religious experiences by it. He goes straight from the letter to the spirit, dealing with spiritual verities instead of literalism, ritualism, and verbalism, He puts the emphasis on the cross, and on the genuine in living and experience. He is a man with a message."

The California Christian Advocate notes in the following manner some manifestations of the growing spirit of fraternity among Jewish and Christian churches: "The First Congregational Church in San Francisco is using the Synagogue for public worship, as the guests of the Jewish congregation. In the city of Los Angeles, a Methodist Episcopal Church, with the hearty approval of all in authority, was used for a Jewish service; and the Trinity Methodist Episcopal Church, South, is using a Jewish synagogue during the erection of a new church building. All this is in harmony with the Protestant view of Christianity." The Advocate says further: "Rabbi Martin A. Meyer, by invitation, recently addressed the members of the First Congregational Church on 'The Jewish View of Jesus.' It was a milestone marking the progress of Christian civilization. But one is surprised to read in the published address that the Rabbi spent the previous week 'reading a Roman Catholic treatise telling me what the Catholic Church has to say about Christ, so that I might thoroughly appreciate what the orthodox view of his life is.' The address was in the best of taste and spirit, but it was a revelation of blindness that a Protestant had no reason to expect from the Rabbi. He has publicly stated that his father began his life in this country as a Jewish peddler. He had all the privileges granted to any citizen in a democracy built upon the Christian religion, as interpreted by Protestants; and yet, in addressing a congregation of one of the most liberal of our churches, he discusses the view of Jesus as portrayed by a Cardinal of the Roman Church of the 14th century. He seems to be unconscious of any other view of Christ and oblivious to the fact that the people whom he addressed were as much opposed to medieval Christianity as is the Jew. This is signficant of the fact that most of our conflicts in life grow out of misunderstanding each other. The Jews must not forget the antagonism of their people to the rest of the world for many centuries. They must not forget that Protestantism is foremost in its endeavor to secure for all mankind that liberty of which Paul speaks where 'there is neither Jew nor Greek, bond nor free, male nor female.' As long as the Jews are satisfied with ostracizing members of their families who occasionally marry so-called Gentiles, they must not complain of anti-semitism. When they a re liberal towards Protestant Christians as Protestant Christians are toward the Jew, anti-semitism will cease in Protestant countries."

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### A CONTRAST AND A CHALLENGE.

On Thursday, March 19, a meeting will be held in San Francisco to discuss and attempt to set forth the modern interpretation of the Bible and religion; in Los Angeles, from March 22 to March 25, a "Prophetic Conference" will be held, at which, if all indications are borne out, and if the precedents set at a similar meeting in Chicago are carried out, a considerable body of the ministry of Los Angeles and elsewhere will receive a rather severe tongue-lashing. In San Francisco men of the type of President Nash and Mr. Palmer and Dr. Brooks will speak; in Los Angeles the addresses will, for the most part, be by men prominent in the various Bible Institutes. In San Francisco the topics will be on the modern interpretation of the ancient and catholic truth; in Los Angeles "Signs of the Times," and "Present Day Apostacy," will be discussed, as bearing upon the doctrine of the second coming of Christ, with a symposium on "How I became a Pre-Millennialist."

Los Angeles is a long-suffering town. We endure much, not from outside abuse, but from within our own ranks. Not only is this true in the other lines of activity, but it is pre-eminently so in the religious life. There is no city on the Coast, where there is so great an opportunity for the development of a sane, well balanced, reasonable, evangelical Christianity as in Los Angeles. Our people are of the right kind to build churches out of. They are the deacons and trustees of the churches of the Middle West. We have the money here, the human material and above all, the momentum of a successful start. And yet we do not forge ahead as we should, neither we Congregationalists, nor the other great denominations. Too many of our churches are still struggling for breath after years of hard work on the part of those who planted them And one of the principal reasons for this state of affairs can be largely laid to the fact that in Los Angeles we have a section of the Christian population, scattered through all denominations, which engenders bitterness against all other Christians, and stands ready to assist in the disruption of any church in which a foothold may be gained. A pitiful story could be told of the difficulties which have come to some of the churches in Los Angeles, which have been stirred up by the group of people we have mentioned. When the following sentences could be published in one of the papers of the city a few years ago, (and they are applicable to the methods of this element today) further particularization will be needless:

"A wary fox is rarely caught twice in the same trap, and a church once fooled in the stripe of theology expounded from its pulpit becomes wary enough of the next preacher it hires.—Congregational Church had a fair start about five years ago, but changing fortunes threw it into the hands of a preacher who refused to expound the "old theology," and the congregation decided to get along without a preacher until the right kind could be found. . . . The boys got to work on their teacher, who is superintendent of the Los Angeles Bible Institute, and a very busy man generally, and finally induced him to accept the invitation of the members of the church and became its pastor. . . When the question of paying the debt on the property came up,

Dr. ———declined to have anything to do with it, if as soon as he got it on its feet it could be handed over to some exploiter of shaky theories. The trustees at once agreed to incorporate and embody in the articles of incorporation a clause that would forever prevent such a thing as Dr.——— feared might happen. And so it is provided that the complete inspiration of the scriptures, the deity of Jesus Christ, and the vicarious atonement, shall be preached from the pulpit of ——— church. A violation of this provision shall cause a forfeiture of the entire property to the American Bible Society."

This church has never done anything worthy of the name since this action was taken, and so far as active co-operation in the work of the Kingdom is concerned might as well be non-existent. It might be added that the expounder of "shaky theories" is a director of the Conference, and one of the men well known for stability and Christian character.

But the worst of the whole pitiful thing is the fact that because men of the more moderate way of thinking, Liberals and moderate Conservatives alike, do not care to rush into prominence, and keep in the back ground while the more rabid in their intolerance obtain recognition, the idea has gone forth that Southern California is living in the Middle Ages theologically. And not only is the idea common in the Bay region and elsewhere, but even in Los Angeles itself there are thousands of people who think that the application of the gospel to the needs of modern life is a thing unknown to the 250 preachers of the city, and that because a man is a clergyman he is intellectually a sluggard. Because of the public's gaining a false conception of the actual position we hold the progress of the work is seriously hindered.

Why cannot we hold a meeting here in Los Angeles, at which representative Congregationalists will tell to the whole city just where we stand; at which the faith which we believe to be our inheritance from the great past may be proclaimed to the public, in words which the men and women of this day are using; at which our progressive and rational thinking may be shown to be not out of harmony with the evangelical appeal; and at which above all we may be set forth as a group of aggressive and vigorous contenders for that we hold dear? The world loves men of vigorous thought. What an antidote to the pre-millennarian platitudes and diatribes of the "Prophetic Conference" such a gathering would be!

But there is a matter more fundamental than that. Why should we allow the field of training religious workers to be dominated by a group devoted to ideals which no sane Christian can hold? Why should we, by our acquiescence, encourage the upbuilding of institutions which are endeavoring to paralyse our work? Why should we Puritans be in our present negative attitude, when the great Methodist Conference of Southern California officially condemns the institution which is the principal exponent of the impossible theories which will be discussed next week? What we should do is to take our stand with our Methodist friends, and the more decidedly we do so the better for evangelical Christianity in Southern California. In a little article in the "Pacific" a couple of weeks ago the key to the situation is given by Mr. Orr. What we need is a school in Los Angeles, under expert leadership, and closely connected with our churches, meeting probably in the evenings, which will afford to the Sunday School teachers of the city, and those interested in religion enough to desire a more thorough training than they can get in the Sunday Schools as they now are, the opportunity which, in a more specialized form, the theological seminaries give to ministers. The field for such a school, efficiently conducted, is evident it would be an application of the Bible Institute idea along rational lines. It is not that idea which we protest, for it is educationally correct, but only the exploiting of it in the interests of pre-millennialism and the most crass conceptions of Christian faith and ethics.

The time has come for Southern California to repudiate entirely the reactionary group who are shackling our action. Let us demonstrate our indenpendence, and above all our courage. The motto of the Seminary should burn itself into our minds at this time, "Pro Veritate et Regno Dei," "For Truth and the Kingdom of God." What we Congregationalists have been in the past is only because we were not afraid to stand by that sentiment in the face of bitter opposition. The Kingdom of God has come, so far as it has been realized, only through a diligent striving after Truth.And if it is to come in our day and in the second city in California it will come only when we are courageously proclaiming the Truth as it has been revealed to us. A quiet acquiescence in the blind movement which we have been discussing is certainly not proclaiming what we think the Truth, and when church after church, in every denomination, is being disrupted it is cowardly to keep silence because plain speaking is painful. H. V. H.

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## EARLY REMINISCENCES OF THE REV. DR. WILLEY.

**W. C. Pond.**

I am writing this on the 61st anniversary of my arrival in San Francisco, and no reminiscences of this noble and venerable servant of the Lord are fresher in my memory than those of that day and days immediately following. There were eight of us with our families coming ashore from the good ship "Trade Wind," after a voyage of 103 days from New York around Cape Horn, some 17,000 miles. Our cargo was said to be the largest—about 4000 tons—ever, up to that date, shipped from that port.

It was a most comfortable ship, and was commanded by a fatherly captain, an earnest and consistent Christian; so that, after we had our sea-legs on, the voyage was most delightful and invigorating. We were a home-missionary band, two of us destined to Oregon, and six to California. Two of us, Brothers Bell and Harmon, had three children each, so that our entire company consisted of twenty persons, the other passengers making up a total of sixty-eight.

While we were on the way, the Home Missionary Society appointed a committee of five,—very nearly all the pastors, Congregational and New School Presbyterian in the State,—Brothers Benton, Hunt, Warren, Corwin and Willey, to advise us as to the field each one of us should occupy. Of all these the last named was the last to leave us for the heavenly home. And he was evidently,—not,I think, by formal appointment, but in virtue of his personality—the leader of the five.

I can never forget how he impressed me on my first sight of him,—an impression which deepened as I came closer to him through somewhat familiar intercourse. He had a fine form, tall, straight, surmounted with a fine

head, the face gleaming with intelligence and kindliness. I loved him at first sight, yet stood somewhat in awe of him. To begin with, he was the pioneer, the old-timer, and I was the new-comer. Sixty years have not removed this first impression,—I, the new-comer by his side. He was the one that knew: I was the one to learn.

I think that it was on a Friday that we landed, and it was a question of some interest with us what disposal would be made of us on Sunday. It fell to me to preach twice, in the morning at the Congregational Church, and in the afternoon or evening (I strangely forget which) at the Howard Presbyterian Church, of which Mr. Willey was the pastor. The Congregational place of worship stood at the corner of Jackson and Virginia streets, now in the very heart of Chinatown. It was a small wooden building, roughly constructed and unpainted. It had no vestibule, and but one aisle, on either side of which were rather long benches answering for pews. On one side of the only door was a small platform upon which sat a choir with a cabinet organ to lead them. The organist was Mr. Titcomb, whose only daughter is the founder of the Ward Memorial Church in Alameda. Rev. T. Dwight Hunt was the pastor. The audience filled every seat.

The Howard Presbyterian Church (New School) had a much more respectable building. It resembled the average Congregational Church in a New England village. It was painted without and lathed and plastered within. It had two aisles and a goodly number of neat-looking pews, and a quite handsome pulpit, and (mirabile dictu) a small pipe organ. I have forgotten how this came to pass, but it had not ceased to be the town-talk when I first heard its strains. I remember that the belfry had not yet been enclosed, and I am not sure whether or not there was a bell in it. It stood half hidden in the sand hills, not at, but near, the corner of Howard and Second streets with a little settlement around it known as "Happy Valley."

The day came for us to have the advice of this committe as to our respective fields. I can even now see Mr. Willey as he delivered what one might almost call their verdict, for I think that we were all agreed, in our own utter ignorance concerning the land to which we had come, that the advice of this committee should be to us as the Master's voice, and we all acted upon it. Mr. Walsworth was to go to Marysville, Mr. Hermon to Sonora. Mr. Bell to Columbia, a mining town quite near Sonora, then very lively but long since dead. Mr. Pierpont was to go to Placerville, Mr. Hale to Grass Valley, and myself to either Coloma (the place where gold was first discovered, now long since dead) or Los Angeles or North San Francisco. This alternative appointment was made in view of the fact that Rev. I. H. Brayton had thought of undertaking the work in San Francisco and was to have time to decide about it. Every one of the brethren but myself started at once for his field.

This waiting, which lasted six weeks, was very irksome to me, although there was everything conceivable to relieve it. An earnest Christian family from my New England home, Bangor, Maine, had been so successful in business that they built on the hill which then seemed likely to be Court End, the finest residence in the city, and they made my wife and myself their welcome guests, and did not give us a chance to imagine that we might be staying too long. And then right on my way over the sand hills to the city's center was the residence of Mr. and Mrs. Willey, to which I was made welcome every day. They litle knew, I think how much this meant for me. To the comfort of meeting him was added the even greater privilege of meeting her who seemed to me to be ideal as a woman, as a lady, as a home-maker and mother. I loved to talk with her, and to have her talk to me. And Brothers Willey and Hunt kept me busy on Sundays, preaching twice, sometimes for one, sometimes for the other, but mostly for Mr. Willey,—and I enjoyed it greatly.

At length the leash was loosened through Mr. Brayton's decision not to undertake the San Francisco work, and I sprang as eagerly to it as ever a hound for the hunt. And here reminiscences multiply, but they do not in any definite and special way include my honored brother. We were a good ways apart, and there was no mode of travel for us but such as our own limbs supplied, and the sand hills made such service heavy.

I will add one however, to illustrate the force with which so mild and courteous a brother could administer rebuke; instructive also in another direction. The American Home Missionary Society, under which we were working, was itself operating under a "Plan of Union" existing between the Congregational churches and that segment of the Presbyterian church known generally as "New School.." If I remember correctly, the title it assumed was "The Constitutional Presbyterian Church." We acted together here, so few we were and weak, as if we were one body, that is to say outwardly; and, as I in my simplicity supposed inwardly and vitally.

We pastors, to the number of twelve or fifteen were gathered to make a beginning towards the planting of a Christian college; as it proved, the very one which developed at length as the College of California, was transferred to the State and is now its University. We were selecting a number of Christian men, mainly laymen I believe, to constitute its first board of trustees, and I looked on, somewhat amused, at the carefulness exercised to have exactly one-half of them Presbyterians and one-half Congregationalists. Major Eaton U. S. A., one of God's noblemen both by nature and by grace, an elder in the Howard Street Church, was named as a Presbyterian. Now he had been my chief counsellor and helper in my work, and had said to me more than once, "It seems strange that though I am a Congregationalist in principle and preference it seems always to fall to my lot to work in Presbyterian churches." So when my Presbyterian brethren were putting him forward as one of their representatives, I said, as a piece of pleasantry, 'Look out, you Presbyterians! Major Eaton is a Congregationalist! "It seems to me that if I had touched a lighted match to a can of powder there could have been no greater commotion. I don't remember how it ended, but can never forget the rebuke administered to me by Mr. Willey The words were few and not discourteous, for I could not conceive of him as guilty of discourtesy, but I know that I wilted under them, and learned a new lesson which subsequent years wrought into the very texture of my thought about Union as contrasted with Unity. The unity of the Spirit makes the bond of peace a very easy and gladsome bondage, makes union that needs no diplomatic arrangements, no careful contracts and mutual watchfulness necessary. I venture to say that no more real unity existed anywhere between two churches of the same denomination than existed for years between Bethany Congregational

Church and Trinity Presbyterian Church near neighbors as they were, in San Francisco. But there was no plan of union; if there had been, possibly the unity of the Spirit would have withered.

That rebuke left no bitterness, either in him who administered it or in me who received it; and in all my fellowship with Dr. Willey in the sixty years following that incident, the impression first received of graciousness, of self-mastery, of courage where courage was needed, of wisdom in counsel, of patience in waiting, of action when the time for action arrived has been deepened, till I came to think of him with a measure of the reverence I feel for the Christ who dwelt in him and shone through him, a light in the world.

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### BY-THE-WAY REMARKS.

**Candid Observer.**

Special sales, bargain sales as they are called may have their proper place, they may belong somewhere in the way of legitimate business, but it is not uniformly so; the morality of many of them is open to serious question. So common are these feature sales, exploited as extraordinary opportunities of economy that it is impossible to think of them as mere incidentals of commerce, events unforeseen, surprising exigencies of trade, "Bargain day," could not arrive with such frequency unless shrewdly planned for, and that which is so tearfully advertised as "our loss for your gain if you come today" is a more thought out before the game started. To keep up the bargain counter system, to set dates of clearance sales, expansion or pre-inventory sales, in advance, it is very likely that for normal days goods are overpriced accordingly. Certainly a more wholesome way would be that of fair rates all the time for buyer and seller.

The bargain sale invites to faulty ethics at another point. If goods are sold for nearly nothing, at least in some lines, it means that some one made them for as good as nothing, having to starve in the effort. As remarks Mr. Charles Fleischer in Thomas Mosher's Bibelot:

"Only that for which you have "paid the price" you own. You get nothing for nothing. It is natural that we wish to get without giving. But that desire must be corrected, because it brings in its wake a train of greater evils: envy, hatred, stealing, and it may be even murder.

"Thou shalt not covet" may be the least conspicuous of the Ten Commandments, but it is certainly one of the most needed injunctions—especially to a democratic people.

To buy what body or spirit does not need is a stupid burdening of oneself with things, and making oneself a slave to things.

To buy at a bargain, even an object that is needed, is to buy it for less than it is worth,—which means making some one else (either the producer or the seller) pay a part of the price.

Bargains are a poor basis for an economic situation that seeks to be stable.

The bargain habit in general human relations also makes for unstability.

Always there should be "fair exchange," so that there may be no "robbery.'

All life must be on a mutual basis,—whether the relation be that of buying and selling, or that of giving and gaining the great gifts of confidence, friendship and love, or that of the social acceptance of the fuits of the spirit of artist or teacher or leader.

We should expect nothing or nothing. We should be ready to pay the full price for all the gifts of life.

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### TENTING IN BEULAH LAND.

**A. Fuller.**

Tenting in Beluah land, hard by the riverside, Home-land in sight,
Mansions prepared over yonder with welcoming signals alight;
Toils of the journey are ended, soft shadows of evening are falling,
Sweeter than vesper-bell long silent voices of loved ones are calling;
Hushed are life's tempests of passion and sorrow,
Like childhood at rest in a fond mother's breast,
I welcome the night softly veiling the light
That she folds in her robes till the dawn of the morrow.

Thronged is the gloaming with faces of comrades whose first devoirs made,
Aglow from the contest are blushingly kneeling for youth's accolade;
Tested their knighthood when victims of violence broken and bleeding
Lay by the wayside for succor and sympathy silently pleading,
No shouting of warriors, no strife nor commotion,
Just the man that is down, smiling up at a frown,
Clasps the hand of a friend that is strong to defend,
And warm with the fervor of love's self devotion.

Many and precious the prizes in service and hard conflicts won,
Loyalty, honor and friendship made good when life's battles were on;
Pearls that have grown large and lustrous in deep bitter waters,
Rarer and fairer than jewels that blaze on the breasts of king's daughters,
Robes, blood-washed and snow-white, the raiment appointed
For each wedding guest that the King's high behest
Has permitted to stand at his own right-hand,
Companion and friend of the bridegroom anointed.

Tenting in Beluah land, way-worn and weary, bright camp fires alight,
Burden and armor laid off for the safe guarded rest of the night;
Shadowy silence and loneness the flickering earth-life are shrouding,
Memories of childhood and visions of Home-land the dream realm are crowding,
Forgotten the shame of earth's scorning or fawning;
Like a child seeking rest in its mother's warm breast,
In the waning earth-light, I turn to the night
For sweet sleep on her breast till the fadeless day dawning.

,Los Gatos, Cal., Feb. 22, 1914.

## EVANGELISM AMONG THE CHINESE.

Two years ago, after the Gypsy Smith meetings in this city, it was proposed to try the experiment of similar services among our Chinese friends. It was understood to be an experiment; by some, perhaps, regarded as a rash experiment. But our Chinese Christians seconded the motion heartily, and joint meetings of the Association of American Workers among the Chinese and of the Chinese Union were held, in which a most delightful unity of sentiment and of prayer appeared. Every vote taken (and there were a good many to be taken) was unanimous, not through careless indifference but because we were of one mind in one place. The time set proved to be in the midst of the visit of the speakers in the "Men and Religion Movement," and some of them came to our help. On the part of some there seemed to be a timidity about pressing the appeal for repentance and faith in Jesus, and several of the addresses related more to ethical and social progress than to personal salvation. Addresses were made by Americans and interpreted. I look back upon these meetings with grateful surprise that any fruit was "gathered unto life eternal." But the Holy Spirit came to the rescue, and in the last two or three days the gospel was preached with power, and a goodly number were led to Christ. It was beyond our expectations, beyond the measure of our faith.

We closed the meetings when the interest was at its height, hoping that after a year the effort might be renewed. The wisdom of this appeared when again, in March, we found that a proposal to hold another series of meetings was accepted on all sides with enthusiasm. We began where we left off the year before, with a direct personal invitation and appeal, and asked no outside help, and the preaching was by Chinese themselves, mainly the pastors in charge in this city. We also brought into the work more definitely the smaller missions. There are eight missions in this city, four of them with chapels of considerable size, four with much smaller rooms. It was an eight-day harvest, two Sundays and the six days intervening. Two afternoon meetings were held in each of the smaller rooms, and two evening meetings in each of the larger ones. At all of these meetings the audiences packed all the space available, and more than one hundred souls seemed to be added to the Lord, and this second meeting was regarded as a large improvement on the first.

This one closed when the interest was at its height, and so this year as we approached the month of March, all hearts were ready for harvest work and joy. Further progress was made, first in laying upon our Chinese brethren the responsibility not only of the preaching but of preparing the program and of carrying it out, we Americans being among them more as witnesses and, if I may say so, backers, than as leaders, except as Rev. Mr. Laughlin, of the Presbyterian Mission, led in the service of song. The Chinese pastors did their work well, and I regard the way in which they assumed and carried the really great responsibility as a token of progress sufficient to make this harvest season mark an epoch in our work.

Another new fact, still more significant, is the special outreach for Chinese mothers and children. Not only was a large number of these present in all our service, but a meeting for women only was held Sunday afternoon, March 8, at which not less than two hundred were present. Finding it difficult to make a good place for a children's meeting while our program was carried out, it was agreed to undertake a mass meeting for them on Saturday afternoon.

Special pains were taken to make it sure that those who signed cards should do so intelligently and sincerely, or not at all. The pastor of the Methodist Chinese Church had charge of this, and at each evening made a short address explanatory and persuasive, after which brethren and sisters selected for the purpose, four from each mission, set out canvassing the audience, cards in hand. It was our only way, and I am persuaded it was the best way, to bring persons to a right decision. More than one hundred and fifty signatures were thus received.

The interest came to its highest tide in the very last meeting, and we confidently expect that it will last through the year. Certainly in our Congregational Church it did so last year. No communion occurred without some additions to the church on confession; and if we can feed the new flock of forty-nine whose cards indicate a preference for our church, with the bread that came dawn from heaven, that is the personal Jesus, our Saviour, (John 6:51) the harvest blessing will not cease.

One meeting of especial interest, for which no provision was made in the program but which in a good and true sense crowned the series, was held on last Sautrday afternoon when fully 400 Chinese children and young people gathered at the Presbyterian chapel and joined in song and listened to addresses with an orderliness and attention which the managers of many such assemblies of American children might have witnessed with laudable envy. There were two vigorous addresses in Chinese, one by the pastor of the Baptist Chinese church, the other by a very bright and earnest Chinese lady. I also addressed them in English. How I wish that I knew Chinese! But though I felt the handicap sorely, I was fortunate in having such an interpreter as Mr. Chin Toy, pastor of our Congregational church. I spoke of things unseen by us but of vital importance to us—air, electricity, gravitation, and above all, the personal presence with us of a living Savior; and the attention given was apparently all that I could desire. Certainly our March meetings of this year mark an epoch in our work for the Chinese. W. C. P.

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## THE UNDERTONE.

There is in everything an undertone...
Those clear in soul are also clear in sight,
And recognize in a white cascade's flash,
The roar of mountain torrents, and the wail,
Of multitudinous waves on barren sands,
The song of skylark at the flush of dawn,
A mayfield all ablaze with king-cups gold,
The clamour musical of culver wings
Beating the soft air of a dewy dusk,
The crescent moon far voyaging thro' darked skies,
And Sirius throbbing in the distant south,
A something deeper than mere audible
And visible sensations.

—"Fiona Macleod."

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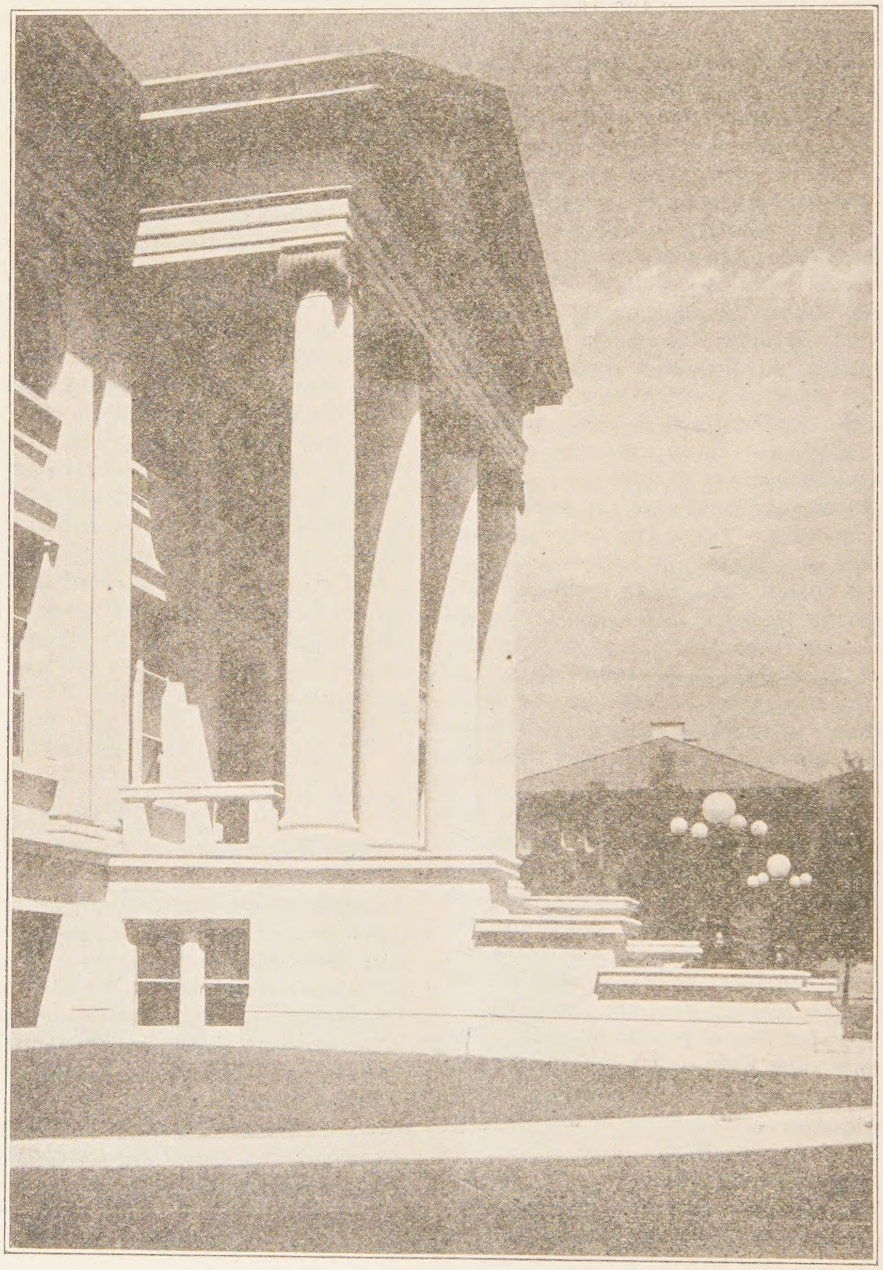
Religion is not a mood, but a life; not a seasonal observance, but a continual practice.

## POMONA COLLEGE.

On the 7th of March occurred the very interesting ceremony of the installation of the Gamma Chapter of California of the Phi Beta Kappa Society, when a large number of the college alumni and friends of the college assembled in the church at Claremont at 3 o'clock in the afternoon, to listen to the unique exercises of this new departure of the college. As on other college festive days, the alumni, professors and the college seniors marched to the church in their university gowns and caps, presenting a very scholarly appearance. Arriving there the Pomona College Glee Club sang a number of inspiring songs, two of which were rendered in the Latin tongue. After prayer by Rev. C. B. Sumner, D. D., LL.D., and the reading of Ecclesiasticus 44 by Prof. D. H. Colcord, Prof. C. A. Noble, Ph. D., of the University of California, presented the charter of the Gamma chapter to Pomona College in a few appropriate words. The response was given by Pres. J. A. Blaisdell, D.D., heartily accepting the charter and expressing the sentiment that this was the beginning of a new era in the history of the college.

After this followed the Phi Beta Kappa oration by Prof. G. H. Palmer, LL.D., of Harvard University. His address was full of seed-thoughts for the undergraduate students, which everyone would do well to remember and ponder while engaged in study. Pomona was acknowledged to be a sister institution of the great university of the East, and the friends of PomonaCollege may feel proud of the distinction received.

After the conclusion of the address, the degree of D.D.



Library Front, Pomona College.

was conferred upon the Rev. Dr. Campbell of Avalon, California, and the degree of LL.D. was conferred upon Prof. Barrows, dean of the University of California, who was graduated as the first B. A. from Pomona College, in 1894. Pomona has conferred only one other degree in its history, and that was the degree of LL.D. to Rev. Mr. Summer. Congregationalists may have lost the University of California, which was founded by Congregational ministers, but there stands today another Congregationalists at the head of that institution as dean, who is a scholarly man of Congregational parentage and a graduate of a Congregational college which has now honored him with the degree of LL.D. It is, then, not surprising that there is a common bond of sympathy between Pomona and the University of California.

The initiation of 37 members into the Gamma Chapter of the Society occurred at 6 p. m. in the Rembrandt or Art Hall, which has been erected recently and which is an ex-

President Blaisdell.

ceedingly fine building. Several of the faculty were initiated besides a number of undergraduates from the Senior and Junior classes of the College, with a few visitors from other colleges who were in attendance and who had reached the standard required for such an initiation. After the ceremony a banquet was held at the Claremont Inn, where a number of speeches were made by the membrs of the Phi Beta Kappa Society. We all wish this society great success, and that the students of Pomona College will set a high standard for themselves not only in the acquisition of scientific knowledge but also in the attainment of lofty spiritual character. Some of us re-echoed Helen Keller's answer to the question, "What literature do you prize most highly?" "The whole Bible," she replied, which was so fitting an answer in the open air, beneath the starry canopy and among the live-oaks of the Greek theater where several thousand people listened to her short address, preceded by Mrs. Macey's thrilling account of her pupil's life. Our students and our children cannot go far wrong when the Bible is to them the best literature. C. R. HAGER.

## AN EXPERIMENT IN REACHING THE UNCHURCHED.

**Shelton Bissell.**

In all our cities today there is an increasing number of people who, through a long course of nomadic and piecemeal thinking, find themselves totally out of sympathy with conventional social groups. Their migratory intellectual instincts have made them homeless. They are restless peripatetics in the domain of pure science, philosophy, theology and the like. Their very isloation, while openly the ground of self-congratulation, in secret breeds a spirit of bitterest cynicism and revolt directed against the conservative and popularly held opinions and standards of the day.

Vaguely and unhappily aware of their existence, many a minister attempts to draw them within the magic circle of his own particular church and creed, that he may do them good. In vain! The ordinary devices of "go-to-church" Sunday and moving pictures will not entice them into the pews. They are not criminal, degenerate or light-minded. On the contrary, they are fiercely in earnest in their hunt after truth, in this respect quite putting the rank and file of church-members to the blush Many of them are voracious readers, and if their reasoning seems fragmentary and not always cogent, it is due rather to a bewildering amount of unassimilated thought material, than to any paucity of mental pabulum.

And so, recognizing at last with genuine distress, that this kind cometh not into the sanctuary, and shrewdly surmising that these "non-conformists" have as much to say to him as he to them, the minister resigns his charge to go and live among them. Already he has become acquainted with many of their leading spirits, and his enterprise may even be encouraged by them. Perforce he rejects the methods of the street-evangelist and social-settlement worker. These people are no more to be touched by the Salvation Army and the slum-angel than they are by the church, for they dodge creeds, laugh at conversion experiences and are fighting the slum themselves in their own way. They must have their meeting-place, where they may amicably and explosively exploit their theories of everything from epistemology to syndicalism. If they need anything, it is not encouragement to express their views, it is rather wise steering. But they need to have this done in such a way that they shall think they are doing it themselves. Their ignoble rage against the favored classes, their incandescent scorn for orthodoxies, their blunt contempt for tradition, and their carefully concealed suspicion of all altrustic movements labeled as such, make the road of the ex-clerical leader one beset with inumerable pitfalls. He must perfect an organization which he frankly hopes will promote Christian idealism, without mentioning Christ in its platform. He must discard the form and phrases of theology. He must above all things allow for the most divergent and contradictory of opinions among his followers, and all this without disrupting the society.

And so he bases his efforts upon the evident good-feeling and toleration prevailing among this motley crowd. He

hires a hall and calls the movement "The Commonwealth Fellowship." He announces Sunday morning "addresses," avoiding the word "sermon" for obvious reasons, and gives out that there will be some music both vocal and instrumental, but little else. As "object" (not "creed," for the world!) he sets forth the "discussion of vital topics by men and women of all beliefs, sympathy and human helpfulness, the emphasis of relationship between religion and the political, social and economic problems of today." To further promote this end, a second meeting is held each Sunday afternoon, at which the Open Forum idea prevails. An outside speaker is to be provided, and after his or her address, questions and five minute remarks from the floor are in order. Membership in the Fellowship is "informal," by which is evidently meant that there is really to be no membership at all. Those "in sympathy with the movement may be enrolled by sending their names to——" This list is kept "for convenience." The expenses, as in most churches, are met by "voluntary contributions." There is an Advisory Board to plan for the weekly speakers, disburse the money and maintain general supervision.

This, in brief, is the work which has been undertaken by the Rev. A. Lyle De Jarnette, until Feb. 1, pastor of the University Heights Christian Church, of San Diego. He is young, high-minded, quietly cordial in manner, and utterly devoted to this new venture. He is typical of many another heroic soul who finds the inertia and restrictions of the ordinary sectarian creed unendurable, and who slips the halter, not to go into business and make money, but to find a larger and less conventional parish and make character.

The writer is a warm personal friend of Mr De Jarnette. He knows that undereneath his modest, rather hesitating demeanor, there is a tremendous intensity of purpose. He has met Mr. De Jarnette's Sunday afternoon following, and found the experience novel, stimulating and surprisingly profitable. He knows that the majority of the ministry and many of the business men of San Diego are genuinely in sympathy with the Commonwealth Fellowship idea, and are watching the experiment with lively interest and hope.

Yet the whole effort seems somehow like a quite honest and self-denying attempt to bring pople to the point where they can breathe without oxygen. Or rather, let us call it a modern Barmecide feast. By the exercise of a wire-drawn imagination, the actual food and drink may be described upon the board. But for the most part, those who sit at table are content to discourse about the dietetic values of the dishes rather than actually partake of nourishment. With uncanny acumen they analyze the properties of the quite fictitious viands, instead of sending into the kitchen for some real fare and eating it.

If a continual turning of the grindstone against the edge of men's wits will make for character, then this Fellowship will be the greatest agency for good in San Diego. Certainly there is a dazzling display of sparks. If religion is more than philosophy, and if the will is central in personality, then even to know all about the relation of the spiritual to the temporal, the ideal to the practical, ethics to horse-sense and God to man, will not do very much to lift San Diego or any city out of the muck of beastly selfishness and crawling sycophancy to the money power.

The problem to which Mr. De Jarnette has set himself is not an easy one. He is made of heroic mould, and will quite cheerfully face social deprivations as well as pecuniary loss. But that will not help matters, save as it convinces those who know of the case that all men do not put convenience above conscience, and that the race of the martyrs is not yet run. Mr. De Jarnette is sustained by the faith tthat Christ, imparted in this diluted and incognito fashion, can be made a power in the lives of these people.

What are the opinions of the readers of The Pacific?

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### "UNIVERSITY SCHOOLS OF RELIGION."

At the recent annual meeting of the Religious Education Association, the Rev. Anson Phelps Stokes, secretary of Yale, in a discussion of divinity schools, advocated a reduction of their number. He said there were too many schools of religion. Too many of them are hopelessly sectarian, only ten out of 182 enumerated in the census being classed as non-sectarian. Many of these have only $500 income and inadequately train men for the ministry. Only twenty are connected with great universities. What he termed a "university school of religion" should replace the old-time denominational seminary of theology. He thought such universities might well be located at Cambridge, New Haven, Oberlin, Chicago, and Berkeley.

The advantage of the university school, Dr. Stokes said, would be the economic factor, breadth of vision, the reaction of such a school upon other departments of the university, and its stimulus to church unity.

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# Among the Churches.

**Los Angeles, Berean.**—An Ecclesiastical Council has been called to meet March 17 for the ordination of Mr. G. C. Love, a member of this church.

**Hawthorne.**—At a business meeting held last week the resignation of Rev. J. H. Harwood, D.D., was accepted, and Rev. N. F. Sanderson unanimously elected pastor.

**Haywards.**—A go-to-church Sunday plan, participated in by all the Haywards churches, including the Catholic, resulted in a largely increased attendance, and good results in various ways right along in the future are confidently looked for.

**Redlands.**—The Every Member Canvass recently undertaken produced a gain of twenty per cent in gifts to the church and benevolences. The pastor, Rev. Herbert A. Jump, is writing a religious novel entitled "Galt Summerfield, Brother," and reading an installment at the evening service each Sunday. He is also giving a course of Lenten lectures on a midweek evening under the general theme of "My Creed.—Additions to membership at recent communion 11; 5 on confession.

**Claremont.**—Rev. Dr. Kingman has been sick for a number of weeks and his place in the pulpit has been occupied by a stranger, or the assistant pastor. We are glad to be able to report that he is improving at Palm Springs where he and Mrs. Kingman have gone to recuperate.—It is a matter to be rejoiced over by the friends of Pomona College that in the recent triangular debate carried on by the stu-

# The Secret of the Success

OF THE

# Every Member Canvass

**How are we to explain the amazing success of this new method of finance which is sweeping through the churches of all denominations? Such testimonials as we have been publishing on this page the past few weeks indicate that some great new force is at work in our midst.**

**We have studied this question carefully and have come to the conclusion that the secret is to be found in eight facts which arise out of the canvass wherever it is conducted in an efficient manner.**

1. **THE SPEED OF THE CANVASS,** as opposed to the old way of harping on the subject throughout the year. To squarely face their missionary and home obligations at one time and to provide for the same by a short, sharp but thoroughly organized effort, is a good thing for any church. It is a question of three days or the whole year.

2. **GREATER ATTENTION TO THE EDUCATIONAL AND INSPIRATIONAL SIDE OF MISSIONS.** By getting the financial detail out of the way the people can devote much more time to learning what this work is and how richly it rewards the giver.

3. **ITS APPEAL TO BUSINESS MEN.** Surely it is a business proposition of the highest value, and it is no wonder successful men of affairs are in its favor. A bank president in a Massachusetts city opposed the plan when it was suggested, but the canvass itself converted him and his testimony was, "It's the biggest thing that has ever hit our church."

4. **ITS APPEAL TO SPIRITUAL MEN.** It is a business proposition and more. It is going into business with Christ; it is a partnership with the Master in His great enterprises at home and abroad. Instead of a few getting this blessing as formerly every member participates. This is the deepest secret of all.

5. **THE COMBINATION IDEA.** The bringing together of all missionary objects, state, national, world, in one appeal, and the linking up with these of the Lord's work in the local church—this makes for dignity and worth.

6. **THE ENTHUSIASM OF THE CANVASS.** The forming of a large committee, their public consecration, the general interest aroused, the air of expectancy, the social stirring—many a church has learned the value of these accompaniments of the canvass.

7. **THE SIMULTANEOUS FEATURE.** Where all the churches of the city or village engage simultaneously in the canvass there is a great gain in effectiveness. All the above considerations become enhanced.

8. **THE PERMANENCY OF THE THING.** Did you notice how large a proportion of the testimonials spoke of continued and increasing success from year to year? Many say they will never go back to the old way. When the Every Member Canvass solves the problem it stays solved.

## THE CONCLUSION OF THE WHOLE MATTER

**We would sum up all these explanations by registering our conviction that the Every Member Canvass works BECAUSE IT IS RIGHT and because God is able to bless those who take hold of his work in this earnest way. Who can tell what this new method means for the cause of Christ? "We are in the midst of a great movement," writes one of our leaders from the West in reporting the progress of the canvass in his state.**

AGAIN WE ASK
HAS YOUR CHURCH FALLEN INTO LINE?
HAS YOUR CITY FALLEN INTO LINE?
HAVE YOU FALLEN INTO LINE?

**CORNELIUS H. PATTON**
Secretary A. B. C. M.

**WILLIAM EWING,**
Secretary C. S. S. & P. S.

**CHARLES C. MERRILL,**
Asst. Sec'y National Council

**National Committee for the Every Member Canvass**

THIS IS OUR LAST STATEMENT ON THE SUBJECT FOR THE PRESENT

dents of Pomona College with Occidental and the University of Southern California, they were victors over their opponents, though debating on different sides of the question. Pres. Blaisdell emphasizes scholarship whenever he has a chance to do so.

## NOTES AND PERSONALS.

Rport of the meeting last week of the Bay Association will be given in The Pacific next week.

The Rev. Dr. Van Horn has accepted the call to the pastorate of the First Congregational Church of Oakland.

Next Monday at the meeting of the Congregational ministers of San Francisco and vicinity the Rev. S. C. Patterson will read a paper on Bergson.

The Rev. William Rader is doing editorial work on the Public Ledger, a Philadelphia daily paper, and is also representing the Panama-Pacific Exposition as a lecturer

The Century Magazine for April will be a "Modern Art Number." There will be thirty-two pages of reproductions of modern paintings, including two pages in full colors. So extensive also in the April number will be the fiction that it might aptly be termed also a Fiction Number.

The Rev. W. O. Wark has accepted a call to the pastorate of the Congregational church at Petaluma. Mr. Wark was pastor formerly at Bellingham, Wash. For several years he has been the Pacific Coast representative of the into the work of the ministry again by all who knew him when he was engaged therein theretofore, for he was a beloved and successful worker.

Mr. James Wood, president of the American Bible Society, is visiting the Pacific Coast in the interest of the American Bible Society. Mr. Wood is one of the leading laymen of New York City and chairman of the Friends Church of America and Canada. He will address the Methodist Preachers' Meeting in San Francisco Monday morning, March 23rd and Monday evening will deliver the address before the Church Federation of San Francisco at the Y. M. C. A. at 8 o'clock. Dr. Aked will preside.

The Congregational Club of San Francisco and vicinity will meet in the parlors of the First Congregational church of Oakland, Monday evening, March 30. The Rev. Dr. Barton, secretary of the American Board, will be the guest of the club at that time and will give the address. Dinner will be served at 6:30 for one dollar a plate. Persons desiring to attend should give their names to the pastor of their church or send them to the president of the club, Mr. I. H. Morse, 1691 Bush street, San Francisco. The meeting will be for ladies and gentlemen and promises to be one of much value in the way of fellowship as well as of inspiration through the message which will be given by Dr. Barton.

The Earle lectures, Pacific Theological Seminary, to be given by the Rev. Dr. Barton, of the American Board, on "The Dynamic of Religion," begin Tuesday evening of next week, in the First Congregational Church of Berkeley. Lectures will be given also Thursday and Friday evenings of next week; and Tuesday, Thursday and Friday evenings the following week. Subjects: "Religious Forces and the Strength and Weakness of non-Expansive Religions"; "Hinduism and Expansive non-Christian Religions"; "Christianity and Universal Inspiration"; "Hindrances to the Absolute Supremacy of Christianity"; "Social, Intellectual, and Industrial Conquests of Christianity"; "Christianity Revolutionary among Religions and Nations."

## WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

The semi-annual meeting will be held in Plymouth church, Seattle, Wash., April 1st, 2nd and 3. A splendid program has been planned, and among the speakers will be Mrs. George B. Cowles of South Africa, Miss Mary Porter of China, and our beloved medical missionary, Dr. Susan B. Tallmon, of Lintsingcho, China. Our President, Mrs. R. B. Cherington, will preside.

This will be the third time the semi-annual meeting has been held at a distance: two years ago, in Portland, Oregon; a year ago in Los Angeles, and this year in Seattle. In Los Angeles two hundred delegates were in attendance, with representatives from Washington, Oregon, and Northern California, and we look for a large and enthusiastic meeting in Seattle.

## INLAND EMPIRE NOTES.

**J. Edwards.**

The "Efficiency Campaign" has been going on for two weeks. The ten teams have probably conducted nearly a hundred meetings in Eastern Washington and Northern Idaho.

The team of which I am a member has conducted ten meetings. We began at Almira in the Big Bend country, where Rev. A. A. Doyle is pastor and doing good work in this extensive field, including the churches at Almira and Beulah. The team was warmly welcomed and entertained. The Congregational constituency was largely represented in the evening services, and the people almost unanimously promised increased loyalty to the church and their Lord and Savior. Brother Doyle has recently conducted a series of meetings, assisted by a Gospel singer, and as a result 12 have been received into the Almira church on confession of faith, with more to follow.

The pastor of the Medical Lake church, Rev. A. Drahms, had planned three meetings, but owing to misunderstandings several of the members of the team failed to be present. Nevertheless, we had a splendid evening service. Mr. Drahms is enjoying his new field and the people are delighted with his ministry. Some of the strong members of the church have left the place and the town is overchurched, making it a hard field, yet we are sure with God's blessing, the services of the pastor will prove fruitful.

At Cheney we had three sessions covering the whole program. The banquet was largely attended and also the evening service. This church has a splendid corps of officers, a large progortion members of the Normal School faculty who are thoroughly interested and effective workers in the church. This church is in a condition to do magnificent work with a wise and energetic leader.

We had two services, afternoon and evening, with a banquet at the West Side church, Spokane. The church was full in the evening with evidence of the presence of the Holy Spirit. This church has given a call to one of their number, Rev. Kartzovain, an Armenian minister educated

at Marsavon College, Armenia. He is a consecrated Christian, an able preacher and doing acceptable work.

During this week meetings have been held at Otis Orchard, Newman Lake, Pleasant and Orchard Prairie and Passadena, all suburbs of Spokane. The meetings have been well attended in the evenings and the conferences have been helpful. All the churches have been hearty in their expressions of appreciation of the presence of the team, and there is reason to believe that they have left a measure of inspiration behind them. It will take another week to finish the work in and around Spokane, and the good work will prove increasingly effective.

Our team found the churches as a whole in good working condition, with consecrated workers everywhere.

The new church at Lincoln Heights, Spokane, is to be dedicated on Sunday, the 29th.

### OREGON LETTER.

**By George H. Himes.**

A "new departure," in church functions, was inaugurated on Friday evening, March 6th, by Rev D. V. Poling, D.D., pastor of Pilgrim Congregational Church, in this city; A supper for "men only, irrespective of church or social affiliations, was served to 97 men by the women of the church. Afterwards a program of musical numbers and speaking was given. Dr. Poling acting as chairman. Among other things, he spoke on the necessity for the church to enlarge the scope and spirit of its work. He said the church of today exists for the community, and not the community for the church. He expressed a desire to cooperate with representatives of commercial clubs and other clubs represented at the supper, and to act first as a citizen and a man towards the community and afterwards as a minister. Several organizations of civic character were represented at the gathering, each represntative of the same having an opportunity to be heard Rev. Wm. C. Kantner, D. D., of University Park Church, made an address on "The Two Men."

On the 10th, the Congregational Club of this city, made up of representatives from all the Congregational Churches and Brotherhoods in this city and vicinity, had a most enjoyable meeting with the Sunnyside Church, Rev. John J. Staub, D.D., pastor. The annual meeting Congregational City Missionary Society, Rev. D. B. Gray, D. D., Superintendent, was a feature of the gathering; which was largely attended.

Several months ago the faculty of Pacific University, Forest Grove, recommended that the student body adopt the honor system. That was accomplished a few days ago, and henceforth all examinations will be conducted under this system.Each student must write the following at the end of each paper: "I have neither received or given help in this examination." Any infraction of the rules will be reported to the student senate, to be dealt with as may seem fitting at the time. The "Co-Eds" have also adopted the honor system at their dormitory; and now when any of the girls violate the regulations they will have to meet a committee of their sisters to be dealt with according to the flagrancy of the offense.

It was the privilege of your correspondent to address briefly, the student body of Pacific University last Wednesday morning, at the chapel exercises on matters relating to Oregon history. This is a fine lot of young people, and all seemed to be enthusiastic in their desire to "make good" in their studies. In the evening he attended the Brotherhood meeting of the church and exhibited over one hundred lantern slides illustrative of local history in Oregon, beginning with the arrival of Capt. Robert Gray in the Columbia river, May 11, 1792.

At the communion service on Sunday, March first, ten new members were added to the First Church.

Portland, March 15, 1914.

## For The Children.

### THE GRANDFATHER CLOCK.

"Tick-Tock. Tick-Tock," was what the old grandfather clock in the hall said, and Douglas, a very inquisitive little boy, wondered how it never paused for breath.

"I'm sure you must want to stop ticking sometimes," he said, pointing his plump little finger to the dial. "Don't you?"

But the clock never mudged, but kept "tick-tocking" as usual.

"Would you like a rest?" continued little Douglas.

At this the clock grew angry and gave a "bang." It meant to say it was half-past three.

"Yes," said Douglas, "all right."

He opened the wooden door and saw the pendulum swinging backward and forward. He watched it for some time, then he caught hold of it in his strong little hands and held it tight. "It will be so pleased of the rest," he kept saying.

Little Douglas held it for quite a long time, and then suddenly he let go, touched it with his finger and the clock started to "tick-tock" once more. Then he closed the door and stood back to look up at the face. Oh, what a change had come over it! The last time Douglas had looked at it was smiling and looked quite contented but now it wore a foreboding look and seemed to grin in a most awful way.

"Perhaps it was just beginning to enjoy the rest," thought Douglas, "when I made it start again. I'll just—"

"You've hindered me," sobbed the man of the clock. "I'm slow."

"But it doesn't matter," said Douglas quite bewildered.

"Yes, but it does matter," ticked the clock almost savagely. "Everybody will be late, and all over your nonsense. It's a wonder I wasn't killed. I thought I had lost my breath."

"Oh, I'm very sorry!" said Douglas apologetically, "I thought you must be tired of tick-tocking all this time. I'm sure grandpa will be pleased when I tell him I gave you a rest."

"Ticker-tocker—er,—tock," spluttered the clock in its mirth. "Of all the donkeys—"

"I'm not a donkey," interrupted Douglas, stamping his little feet and eyeing the dial furiosuly.

"He, he, he!" tick-tocked the clock. "Of all the blockheads—"

"Stop!" cried Douglas in his rage. "If you call me any more names I'll give you a much longer rest this time."

The dial of the clock suddenly straightened itself and looked very grave. "By jove!" it said to itself, "I don't want my breath held back any more; really I don't think

I've got over that last attack yet," and it flew helter-skelter on with its tick-tocking.

Douglas stood watching the dial with amusement. "You really have such a funny face," he said. "You stare at people with an empty countenance all day long, and then when one tries to help you, you turn so sour and disagreeable." Douglas suddenly stopped, the face of the clock turned squint, he thought, and the "tick-tocking" seemed to get quicker and quicker. Then something seemed to run all together, the springs were creaking and running at a terrible rate, and then it suddenly stopped.

The hall was plunged into silence, the clock had stopped ticking, and Douglas stood looking on in utter amazement. "It'll be losing it's breath," he thought when he had listened for some minutes for the ticking to be resumed. He opened the door again and touched the pendulum, but it wouldn't tick.

Douglas looked up at the solemn face. "I know what I'll do," he said, and away he ran along the hall and started kicking at a door. He was too small to reach the handle, and too impatient to knock properly.

"Hallo!" said grandfather, opening the door and lifting Douglas into his arms.

"No, no," said Douglass, struggling to the floor. "Come quick, grandpa, the clock's losing its breath," and he hurried out of the room, tugging the old gentleman after him.

"The clock losing its breath," said grandpa with a merry laugh."What's going to happen next?"

"See," said Douglas when they reached the clock, " I held the thing that ticks to give it a rest and then closed the door. I heard something run altogether and then it stopped ticking."

"Stupid boy," said grandpa, "little people should never meddle with clocks."

"But—they get tired, don't they?" asked Douglas, looking concerned.

"Tut, tut," answered grandpa, looking over his spectacles. 'If all the clocks got tired, what would the world come to? We would have no time."

Douglas had never thought about that, and stood gazing at his grandfather in open-eyed astonishment.

Then he got tired watching his grandfather working with the clock and ran off to play a game at blocks.

Douglas soon tired of building castles with his blocks, and thought he would have a peep at the clock again. He listened at the foot of the stairs, and sure enough the clock was "tick-tocking" for all it was worth. He took a race along the hall and almost knocked poor old grandfather over.

'Has the clock found its breath?" he asked breathlessly.

"Yes," answered his grandfather with a merry twinkle in his eye, "but in future you mustn't touch the clock."

Douglas looked up at the dial of the clock; why, it was actually smiling and blinking its eyes as much as to say, "You're in for it."

"You won't get any more rests," said Douglass, watching the little hands tick off the seconds.

"Thank you," said the man of the clock, "I'm very glad."

Grandpa smiled and said, "I'll teach you how to read the clock, and then you'll understand it."

"Oh, yes, please" said Douglas, dancing round his grandpa, and before the clock struck five Douglas was able to read the time.—Winifred Stewart.

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"O wise little birds, how do ye know
The way to go
Southward and upward, to and fro?"
Far up in the ether answer they,
"We must obey
One who calleth us far away.
He calleth and calleth year by year,
Now there, now here;
Ever He maketh the way appear."
"Dear little birds, He calleth me
Who calleth thee;
Would that I might as trusting be."

---

He is proficient in self-denial who can silence the mean things he had thought of saying of another.

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